THE

# PRIMITIVE CHURCH

(OR BAPTIST)

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## Essays, Expositions, &c.

### HISTORY OF BAPTISTS, AND OF BAPTIST PRINCIPLES.

#### Century Twelfth.

All reliable ecclesiastical writers admit that the clergy of this century were marked by the same vices that prevailed in the last two eras, and which proved both disgraceful to the church, and ruinous to the people. Mosheim, in his bold and faithful manner, says of them, that "Wherever we turn our eyes among the various ranks and orders of the clergy, we perceive, in this century, the most flagrant marks of licentiousness and fraud, ignorance and luxury, and other vices, whose pernicious effects were deeply felt both in church and state." "Their whole business was to satisfy their lusts, to multiply their privileges by grasping perpetually at new honours and distinctions,.....and neglecting entirely the interests of religion, and the care of souls, to live in ease and pleasure, and draw out their days in an unmanly and luxurious indolence." Another historian remarks "that the whole discipline of the church was now dissolved, and men, who had means to purchase a license to sin, were emboldened to let loose the reins of vice, and follow at large their own desires and imaginations." "Antichrist, indeed, reigned calm and victorious throughout Europe."* The Crusades had opened the flood-gates of public licentiousness; and the Church made gain of that very licentiousness in the diabolical sale of indulgences. The professed teachers of morality and religion thus became open vendors of crime, and public hucksters of immorality.

The blessed God, however, did not abandon the European world to the tender mercies of a wicked clergy; but here and there, as in the days of Elijah, he "reserved to himself," both in the Church of Rome, but chiefly beyond that church, faithful witnesses for truth and piety, who, at the hazard of life, denounced with the utmost fidelity the depravity of the spiritual guides of the people. Bernard, though a Papist, inveighed with great power and plainness against the vices of both Popes and priests; Peter de Bruis, Henry, an Italian; Arnold, of Brescia; Peter Waldo, and a number more, also stood forth boldly for God and truth, and in many parts of Europe erected the banner of personal faith, as the sole condition of eternal life. The twilight revival of learning in this century, and the spread, though but slowly, of the spirit of enquiry, contributed an additional ray of hope in favour of a better period. It was a dark day, even *densely* dark, notwithstanding; yet the

* Milner and Haweis. Vol. 3.

scanty break in the distant horizon, gave cheerful indication that the Man of Sin had done his worst, and could not fulminate another curse upon the world. The centres of learning at Oxford, Paris, Angers, Montpelier, Bolonia, Salernum, and even at guilty Rome itself, began to arouse from their long slumbers; and if it would not be correct to say that they were fully awake, yet it may fairly be stated that their *dead sleep* was past to return no more.

But what tended most directly to open the streaks of morning light, and to throw them across the dark profound, was the persecuting spirit of the Romish Church, in its vain attempt to destroy such as were found faithful enough to protest against its enormous abuses. For so God in his providence ordered it, that the more they were persecuted, the more they spread, and, as in apostolic days, (Acts viii. 1) the means employed to crush the truth, served but to give it a wider influence throughout Europe. At a council held at Toulouse, in A. D. 1119, the following canon was passed: "We condemn and exclude from the church of God as heretics, those who, under the pretence of religion, reject the sacrament of the body and blood of Jesus Christ, [this meant the *real presence*] *infant baptism, &c.* We enjoin that they be suppressed by the secular power." This was directed against the Paulicians, who were numerous in that region. But notwithstanding the clerical opposition, the "heresy" so spread in Gascony, Languedoc, Provence, and Aquitane, that it became a sore trouble to the ecclesiastics of those parts throughout the whole of this century. The archbishop of Narbonne, when writing to Louis VII., complains, "We are extremely pressed with many calamities, among which there is one which most of all affects us, namely, that the Catholic faith is *extremely shaken* in this our diocese; and St. Peter's boat is so violently tossed by the waves, that it is *in danger of sinking.*" Henry, Abbot of Clairvaux, also lamented "that this plague was come to such a head in that country, that they had not only made themselves priests and popes, but also had their *evangelists!*" Later in the century, when Waldo and his companions were in danger from the Archbishop of Lyons, "they fled to other regions, and soon became scattered over Gaul, Italy, Germany, *England*, and Spain. Some fixed themselves in Narbonne, which includes Provence, Dauphine, and Savoy; others fled to the Alps and Lombardy. Peter Waldo came to Belgium, and in Picardy, as it is now called, *obtained many followers.* He afterwards passed into Germany, and at last settled in Bohemia." Thus the Roman hurricane served but to scatter more widely the seeds of Divine truth, and to prepare more numerous materials for the future overthrow of Popery. The priests meant to crush that truth, but the ever watchful Shepherd of the sheep, made this puny ebullition of "the wrath of man to praise him."

It is difficult to ascertain the precise tenets of the various sects who at that period opposed the vices and errors of the Church of Rome. That they differed from each other on several doctrinal points is beyond all doubt, while their exact differences cannot now be ascertained, although there is strong reason for believing that some of those conscientious men were far from being sound in the faith in various particulars. Yet, whatever these differences may have been; on one point, namely, that of opposition to infant baptism, there was a most remarkable uniformity. On this doctrine they had the heart of one man, and whether Paulicians, Paterines, Waldenses, Albigenses, Cathari, or Petrobrussians,* they agreed (with few exceptions) in denouncing infant baptism as a human invention, and in asserting knowledge and faith to be essential to the validity of baptism, to whomsoever applied. Near the close of the eleventh century, Bonizo, Bishop of Placentia, in Italy, wrote a book on the sacraments, in which he states, "that Jesus ordered his disciples to teach and baptize; that instruction ought to precede baptism, because as faith without works was dead, so works without faith were impossible; and it was not till the end of Peter's sermon, when the people were *pricked in their heart*, and said, *men and brethren what shall we do?* that the Apostle said, *Repent, and be baptized, every one of you.*" Erbradus, a noted doctor of that period,

* Called by J. A. Fabricius "the Anabaptists of that age."

charged the Cathari with denying baptism to infants because they want understanding, and he devoted a whole chapter to their confutation. Arnold, of Brescia, and Peter Bruis were both condemned by the Lateran council under Innocent II., for opposing infant baptism, and other Catholic doctrines. Peter Bruis was an eminent Frenchman, and an indefatigable religious reformer. He, with Henry his successor, are said by Dr. Wall, to have been "the first Anti-pedobaptist preachers that *ever set up a church*, or society of men holding that opinion against infant baptism, and re-baptizing such as had been baptized in their infancy." Bruis was burnt at the stake in 1144; but Dr. Allix remarks that "the burning of Peter de Bruis did not stifle the doctrine that he maintained; it had taken too deep root in these dioceses; [Toulouse, Provincia, Narbonensis, Gascoigne, &c.] On the contrary, it increased very considerably, after it was once watered with the blood of that martyr." The doctrines he taught, respecting baptism, are the following:—

"First,—That infants are neither to be saved nor to be baptized by the faith of another, all being to be baptized, and expect to be saved by their own proper faith.

"Secondly,—That baptism without proper faith saves not.

"Thirdly,—That little children, that are under age, and without understanding, that are brought to baptism, are not saved thereby.

"Fourthly,—That those that are baptized in their infancy, after they are come to understanding, are to be baptized again, and which is not to be esteemed re-baptization, [Anabaptism] but right baptism."

The Gallician council of 1176, called by Pope Alexander III., condemned the Allegensian heresy for "denying baptism to children;" and the general Lateran council, in 1179, condemned and anathematized the Cathari for various errors, as Papists called them, and among the rest, for "denying baptism to children." The general council at Verona, under Pope Lucius, denounced and anathematized the Albigenses, under the names of Cathari, Patrini, Humiliati, poor people of Lyons, and Arnoldists, for daring to oppose the Church of Rome, among other things on baptism. Philip Augustus caused six hundred Albigenses to be burnt in one day. In 1182, several Waldenses suffered death in Flanders, and others were burnt to death in Germany, for daring to think for themselves, among other points, on infant baptism.

Archbishop Usher, on the authority of Matthew Paris, of Westminster, affirms that "the Berengarian or Waldensian heresy had, about the year 1180, generally infested all France, Italy, *and England*." Fox further states that somewhat earlier two eminent Waldensian preachers, Gebardus and Dulcinus, came into England to propagate the gospel; and Usher says that "several Waldenses that came out of France, were apprehended, and by the king's command, were marked in the forehead with a key or hot iron." "This sect," observes William, of Newbury, "were called the Publicani, whose original was from Gascoyne; and who, *being as numerous as the sand of the sea*, did sorely infest both France, Italy, Spain, and England."* Dr. Henry, in his History of Great Britain, relates that "a company of about thirty men and women, who spoke the German language, appeared in England at this time, (1159) and soon attracted the attention of government by the singularity of their religious practices and opinions. It is indeed very difficult to discover with certainty what their opinions were, *because they are recorded only by our monkish historians, who speak of them with much asperity*." But Rapin adds *they rejected baptism* &c., meaning beyond doubt, that they rejected infant baptism. It is extremely probable that they were the Waldenses mentioned above by Fox, for Henry goes on to state that "they were apprehended, and brought before a council of the clergy at Oxford. Being interrogated about their religion, their teacher, named *Gerard*,† a man of learning answered, in their name, that they were Christians, and believed the doctrines of the apostles." And now follows what must ever be regarded as a deep stain on British History, and a lasting disgrace to the priests of that period.

* In 1160, they are computed to have numbered *eight hundred thousand*.

† Evidently the same mentioned by Fox as Gebardus.

Alas, for England, that historic truth must record the burning shame! "The king, *at the instigation of the clergy*, commanded them to be branded with a red-hot iron on the forehead, to be whipt through the streets of Oxford, and having their clothes cut short by their girdles, to be turned out into the open fields, all persons being forbidden to afford them any shelter or relief under the severest penalties. This cruel sentance was executed in its utmost rigour; and *it being the depth of winter*, all these unhappy persons perished with cold and hunger."* Blush, British Christians, that *Englishmen* should ever have been found to perpetrate so fiendish an act in the holy name of religion! Thirty men and *women*, branded with a red-hot iron, whipt through the streets of Oxford, their garments cut from their persons, then, *in the depth of winter*, turned out into the open fields to perish in misery, assistance being forbidden by the severest penalties! We may well regret that truth compels the record of so black a deed!

Had these "heretics" proved themselves persons of depraved life, and immoral conduct, their sufferings might have been imputed to a zeal for virtue and religion, but when the reverse is unquestionably the case, the cruelty of their persecutors forbids even that poor palliation. The following description of their character, furnished by an enemy, will best prove what manner of men they were. "Heretics are distinguished by their manners, and their words, for they are sedate and modest in their manners. They have no pride in clothes, for they wear such as are neither costly nor mean. They do not carry on business in order to avoid falsehoods, oaths, and frauds, but only live by labour, as workmen. Their teachers also are shoemakers, and weavers. They do not multiply riches, but are content with what is necessary;—they are also temperate in meat and drink. They do not go to taverns, dances, or other vanities. They restrain themselves from anger, they are always at work, learning, or teaching, and so they pray but little.†.....They may also be known by the precision and moderation of their language. They also abstain from scurrility and detraction, and levity in discourse, and lying, and swearing. Neither do they say 'verily,' or 'truly,' and the like; because they consider these as oaths." Another account, written by a secretary to the king of France, says of the same people, that "In so great honour was the sect of these men, that they were both exempted from charges and impositions, and obtaining more benefit by will and testaments than the priests. A man would not hurt his enemy if he should meet him upon the way, *accompanied by one of the heretics*, insomuch that the safety of all men seemed to consist in their protection." Yet these harmless, godly, useful men were the butt of ridicule, and the point of official malice and hatred, in that besotted, priestly age. They were evidently "the salt of the earth," but by ignorant, sensual clerics, they were hunted, tortured, and destroyed as the enemies of all mankind. The wrongs they endured but added another proof to the awful statement, that God, for wise and equitable reasons, had given up the wicked nations of Europe to "believe a lie."

The conduct of the Romish Church towards these humble, active, devoted people, can be resolved into but one principle, and that is, the excessive pride of the whole Popish hierarchy, including Pope, prelates, and priests. Pride can brook no opposition, and when fairly attacked, would prefer murder itself to submission. Such is its black, guilty character, that from Satan downwards it inspires its victims with the very spirit of hell.

"Better to reign in hell than serve in heaven,"

Is its most cherished maxim; and it would rather behold the universe in ruins, than confess to an inferiority in any quarter of creation. This was the language of Popery in the twelfth century, as may easily be proved by a letter from the Pope to Henry I., king of England, and son of William the Conqueror, in which his holiness says, among other impertinent things, "How abominable is it for a son to beget his father, and a man to create his God? and are not priests your fathers and your Gods?" With a spirit such as this at Rome, that seat of Christ-like humility, is it surprising that whoever ventured to convict

* Henry's History, Vol. 3. See also Rapin, Milner and Hawels, Jones, &c.

† This being written by a Catholic, should be understood to mean, that these "heretics" did not "for a pretence make *long prayers*" at church.

the Papacy of wrong. was branded as a "heretic," and given over to the torture and the flame? Pride is devilism everywhere, and devilism is falsehood and death. (John viii. 44.)

Taken as a whole, the twelfth century gives prominence and distinctness to the following points:—

First, That believers' baptism, in opposition to infant baptism, was cherished and taught by considerable numbers in various parts of Europe.

Second, That the Church of Rome was fiercely opposed to the doctrine of believers' baptism, inasmuch as it took out of the hands of the priests of that church, the assumed power of admission to the kingdom of heaven.

Third, That in every instance believers' baptism was advocated by men who did not acknowledge the Papal supremacy.

Fourth, That Popery and infant baptism were regarded then, as they require to be regarded now, as mother and child; and that they will live, flourish, and *perish* together. A.

[The following description of the various sects mentioned in the foregoing paper, and given in *Jones's Nonconformity*, will be useful in explaining some of the terms employed. "From the days of Constantine, we find the disciples of Christ called Cathari, or Puritans; Paulicians, or publicans, after a renowned teacher, who resided in the city of Manasalis, in Armenia; Petrobrusians, from Peter de Bruis, a noted preacher of Christ's gospel, who rose up about the year 1110, in the south of France; Henricians, from one Henry, of Toulouse; and Arnoldists, from one Arnold, of Brescia, in Italy; Leonists, or the poor of Lyons, after Peter Waldo, a rich merchant of that city, who devoted his time and talents in instructing his poor neighbours in the things pertaining to the kingdom of Christ; they were called Albigenses, from the town of Albi, in the south of France; and Waldenses, or Vaudois, from the valleys of Piedmont."]

## THE RANSOMED COMING TO ZION.

*Leaves from my Note Book.*

By a Yorkshire Preacher.

(No. 13.)

"And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah xxxv. 10.

Surely if any may be expected to sing, we may expect the ransomed: the slave set free by a kind master, the prisoner liberated out of his gloomy dungeon, the debtor forgiven all by his magnanimous creditor, must all give vent to their feelings with joyous shouts or snatches of song, as they breathe the sweet air of liberty, and roam at large once more, free men. So shall the Lord's ransomed sing in the gospel day, and particularly at its termination. What if they are represented in this glorious chapter as having been blind, and deaf, and dumb, and lame; as having weak hands and feeble knees, as being like the parched ground and thirsty land, as well as foolish wayfaring men? Now by the omnipotent power of God, their eyes have been opened, their ears have been unstopped, the dumb have been taught to sing, the lame have learnt to walk, the weak hands and feeble knees have been strengthened, the parched ground and thirsty land have been turned into refreshing pools and springs of water, and the wayfaring men, though fools are travelling on the highway to glory, with the certainty of not erring therein. Let these, then, sing in triumph; for "the Lord hath done great things for them, whereof they are glad."

To be "ransomed," in the scriptural acceptation of that term, signifies, by the payment of a price, either to have sin pardoned, to be released from the galling yoke of slavery, or to be delivered from death. Thus we read in Proverbs, "For jealousy is the rage of a man, therefore he will not spare in the day of vengeance: he will not regard any ransom, neither will he rest content, though thou givest many gifts." In Jeremiah we read, "For the Lord hath redeemed Jacob,

and ransomed him from the hand of him that was stronger than he." And in Exodus we are told, concerning the culpable owner of an ox that had gored a man or woman to death, "If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever shall be laid upon him." From these passages of Scripture, we learn what is meant by the term ransom, and shall be led to understand the meaning of the word as applied to Jesus, who by his obedience and death, hath ransomed his people, and paid the price of their redemption. In the book of Job, Christ is set forth as a "ransom" in these words, "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness; then he is gracious unto him, and saith, 'Deliver him from going down to the pit: I have found a ransom.'" And in Matthew we read, "The Son of Man came not to be ministered unto, but to minister: and to give his life a ransom for many." The same testimony is given by Paul to Timothy: "For there is one Mediator between God and man, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time." To all the ransomed thus delivered by Jesus, the apostle in Corinthians says, "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." All these scriptures testify that the Lord's ransomed, through Jesus, have their offences pardoned, are released from bondage, can no longer be held by the power of death, and are therefore called upon to glorify God in their bodies and spirits, which are his.

Now of all these ransomed ones it is said that they "shall return and come to Zion." The idea here given is that they once were free; that they have been sold into bondage; but shall be brought back again to the enjoyment of their privileges. And truly they once were free in Adam their federal head. "God made man upright, but he has sought out many inventions." "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Through the fall of Adam, men became universally "bound with the chains of their sins," and gave themselves up voluntarily to be the slaves of Satan. God's service was thus forsaken, and the service of the evil one chosen. But of his ransomed ones, God says, "They shall return"—they shall no longer be bound in the service of sin; they shall burst their fetters, and snap their bonds asunder; they shall come once more to me, and give me their hearty service. And not only so, but they shall "come to Zion." Zion was the name given to the mount which stood on the south side of Jerusalem, upon which the Jewish temple was built; and even the temple and its courts are frequently called by this name. Sometimes Zion represents the church of the living God: thus we read in the Psalms, "Thou shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time, is come." At other times heaven may be alluded to, as in Hebrews, "But ye are come unto mount Zion; and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the First-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." The Lord will bring all those whom Christ has ransomed into the ranks of Zion *below*. They shall come to the Lord's people, saying, "O house of Jacob, come ye, and let us walk in the light of the Lord." At the time decreed by God from all eternity, the blessed Spirit stops them in the midst of their sinful career, brings them to heart-felt repentance, separates them from their ungodly connections, and gathers them into the visible fold of the good Shepherd. As they are thus brought into the fold below, so shall they be brought into the fold *above*. They shall not be set free on earth, to be taken captive at last in hell. Let the regions of the lost be searched through and through, not one of the ransomed shall be found there. Apostate and murderous Cain may be there; that black arch-traitor Judas too may be there; all those who in all ages have made religion a cloak for their wickedness may be there; but not one poor broken-hearted sinner, whom Jesus hath ransomed with his precious blood, shall ever be found there. They shall all "come to Zion;" that is their destined place; *and those who look for them there shall certainly find every one of them.*

What shall be the manner of their re-

turn? How shall they come? We are told that "they shall come to Zion with songs." Feeling that they are redeemed with the precious blood of Jesus, having in their possession a good hope through grace, having their captivity turned into rejoicing, they enter the gates of Zion saying, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." "My soul shall make her boast in the Lord: the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt his name together." How these songs of deliverance help the church of God! What blessed church-meetings those are at which they are frequently heard! Tears of joy and gratitude course down the cheeks of all the gladdened listeners. Stony hearts could alone witness such melting scenes unmoved. "O, Spirit of God, display thy power, and let us see more church meetings of this character. Make bare thine arm, and go forth to win fresh trophies of thy victorious, all-conquering grace. Bring thy sons from afar, and thy daughters from the ends of the earth. Let there be a great shaking among the dry bones of the valley; clothe them with living flesh, breathe into them the breath of life, and then gather them together to be a mighty army to go forth fighting against every monster iniquity, building up the cause of truth and righteousness, and extending everywhere the kingdom of our glorious God and Master, Jesus Christ, throughout the wide, wide world." Offer up such a prayer, ye people of God, and give the Spirit no rest until thus he doth build up Zion.

So shall the Lord's ransomed enter the Zion above with songs; and then shall the whole prediction be fulfilled—"everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." What a happy meeting that will be! What a joyous multitude will be gathered together out of all nations, kingdoms, tribes, and tongues! When God's Israel came out of Babylon to Zion, they came weeping; but the heavenly Zion is to be entered by the ransomed with singing. And what will be the substance of their songs? It will be, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion, for ever and ever. Amen." Both heart and tongue will then be in good tune, in right good earnest, to praise the Lord. And if it be sweet to hear comparatively few of the Lord's people on earth, and in the sanctuary, praise the Lord in weak and feeble strains, how unutterably sweet must it be to hear that multitude that no man can number, swell the glad chorus above the skies.

"Hallelujah—hark! the sound,
From the centre to the skies,
Wakes above, beneath around,
All creation's harmonies.
See! Jehovah's banners furled:
Sheathed his sword: he speaks—'tis done;
And the kingdoms of this world
Are the kingdoms of his Son."

When that glad chorus shall sound aloud, thus upon the heads of all shall be the crown of everlasting joy. We may have great joys on earth, but they are not lasting: but then we shall "obtain," without any trouble, still greater joys that cannot fade. Here we have many sorrows, and we utter many sighs, but there they shall take the wing and no more return. Their causes being for ever done away, for ever their effects must cease. Now "in this tabernacle we groan, being burdened: then we shall be clothed upon, that mortality might be swallowed up of life."

This, then, is the certain destiny of all ransomed by Jesus' blood. There is no chance work about it. It is not said "perhaps" the ransomed of the Lord shall return, or, "it may be" they shall return to Zion, or, "on certain conditions" they shall obtain joy and gladness; but the Lord declares again and again in this passage that all this shall come to pass, without putting in any proviso whatever. It is, therefore, impossible that any of the ransomed host, old or young, strong or weak, living or yet to be born, can perish everlastingly. Some declare the contrary; but whether this prediction or theirs, shall be found true, we willingly leave the judgment day to unfold. One word, however, with thee, reader: see to it that thy religion is a religion of certainties, for a religion of certainties is the only religion worth having. All other religions shall perish: but possessing this, thou too shalt return with everlasting joy upon thy head, and sorrow and sighing shall flee away.

## NONCONFORMITY—PAST, PRESENT, AND FUTURE.

### A Caveat for the Bicentenary.

I. Being about to hold commemorative meetings in honour of the Bicentenary of "Black Bartholomew," it is not out of place to ask what we intend to commemorate? and how far the act or the men commemorated can be found by representation in ourselves? When once a theme, be it whatever it may, has seized upon the popular enthusiasm, it is carried triumphantly on the shoulders of a great multitude, who stop not to consider whether the idol of their boisterous homage has not far more of their lip-worship than of their devoted imitation. To cry, "Long live the King," is worthless compared with obedience to the law.

1. The great men of the past were men of principle and of *creed*. The Waldensian, Lutheran, Calvinian, Bohemian, Hungarian churches,—the British Nonconformists, &c., &c., were men of creeds, that is, of *fixed* theological principles, which they considered it a duty to avow with honest boldness and fearless fidelity. So far from secreting their sentiments even when they bordered on the highest range of Calvinism, they gave them openly to the world, and were never ashamed to avow that they had a fixed character in theology, and that they gloried in exhibiting that character to the gaze of the whole world. They screened no point of their belief, but in this grave and great particular, they acquitted themselves "like men," and were both bold and strong.

2. They were men of unflinching integrity in maintaining their theological principles, and never kept back the truth out of charity towards other men. With them, truth—*the truth of God*, was before all charity. They practically regarded the one as a law, but the other as a sentiment. The one was with them a principle, but the other no more than an affection; and they wisely judged that, if affection or charity were allowed a supreme place in the economy of life, there would arise cases where father and mother, sister and brother, house, lands, and life, would be accounted more than Christ. On this principle there never would have been martyrs or Nonconformists. These noble men, therefore, placed truth first and charity after.

3. They were men of a thorough devotion to God and of high personal piety. Their Sabbaths, for instance, were truly days of religion—days of heaven upon earth. Frequently their services covered three or four hours at a time. *Short sermons* or what should more properly be called *short religion* and long meals, were not then in vogue.* Religion was not a mere pastime, but an earnest pursuit. They "laboured" for God,—they fasted, prayed, and groaned for the cause of Him who died,—to His service they gave their whole heart, their entire time, and unwearied devotion. Early and late,—in season, out of season,—amid snow, storm, rain, hail, poverty, chains, and death—unchanging and unchanged for God, for souls, for piety,—such were the men of the past,—such the "Two Thousand" and more, whose example, like some beacon on a rock-bound coast, points alike to both danger and safety,—the one for avoidance, the other for pursuit. Such were the men of the past.

II. We are about to commemorate a leading event in the lives of a number of these men, which fully displayed their character in a perilous crisis. That crisis furnished a testing point to men of creed,

* Not that long services are indispensable to true religion, but where the heart is right with God, his service will not soon weary. The cry for "short sermons" too frequently means that the house of God is less pleasant than *some other place*. It was not so with the Nonconformists, neither is it so in portions of our rural districts at the present day, among whose simple-hearted population *experimental* religion flourishes far more than in larger towns. Their Sabbath-days are true *feast-days*, and I often wish that some of our more refined towns'-people could pass a few Sabbaths with these village worshippers. They give *the day*, with a slight interval, to praise, prayer, and hearing of the word, and so far from wishing it soon over, they regret that it is so quickly gone. I never knew the full value of the Lord's-day until I spent a few such days among the village population of an agricultural country, and saw there the modern type of a Nonconformist Sabbath. There the Sabbath was truly "*a delight, the holy of the Lord, honourable.*"—X. Y. Z.

—men of bold fidelity,—men of ardent devotion.

1. Men of the present, *as a rule*, have no creed, or, having one, they sink it in the shades of an unsectarian charity. For the most part, *they quarrel with all creeds*, with the creeds of the very men whom they profess to honour. Yet the creeds of those men made them what they were. A man without a creed is a man without fixed principle, since sacred truth must assume a fixed character and evermore necessitate a definite form of expression. To say that a man can believe everything is about equal to affirming that a man believes nothing. But if a man believe at all, he must believe something that is definite, and which he can put into definite shape, in order to give to it a distinct utterance. This definite belief, when formally written or uttered, becomes a man's creed; and if he deem it important enough to be entertained at all, surely he ought not to be ashamed "with the mouth to make confession" of that which "the heart believeth unto righteousness." This the "Two Thousand" did with fearless confidence in truth, and rather than assent to that which they believed not, they encountered poverty, a prison, or an early grave. A very large number of those who are now about to do them honour, either have no creed at all, or, having one, they are ashamed to avow it to the world.

2. Hence under some plea or other, creeds are abjured, and nearly every appropriate test of a saving faith is removed out of sight, as incompatible with a modern charity. The "Two Thousand" knew nothing of such a charity. With them charity or love began first of all with God, and then travelled on to man. As a consequence, God's truth came first, and charity to man afterwards. In their view of things, the interests of God were paramount to all others. They regarded themselves as the appointed and responsible guardians of his truth, and deemed it a noble suffering when, for God's truth, they were haled into prison or tortured unto death. A little more charity would have saved them. Could they have put "the best construction" on the errors of other men, then a "Black Bartholomew" would never have had a victim. And why not? Why not be a little more lenient towards the errors of men (some of them *good* men too) who believed that the book of Common Prayer was essential to the devotion of the church? Simply because they had a definite belief, or, in other words, *a creed*, which, cost what it might, they were determined to preserve. To this creed—this system of Divine belief—they stood pledged unto death, and when the point was reached which placed before them the alternative of sacrificing their creed or their living, they "took joyfully the spoiling of their goods" rather than renounce their faith. They were men of a bold fidelity to a definite belief. How far a large number of those who are about to do them honour are really treading in their steps, is a matter of considerable doubt.

3. Men of an ardent piety and of thorough devotion to God, can alone be said to do honour to the Bicentenary. For an opposition to church establishments is no proof whatever of a love to Divine truth. This *per se*, is political rather than spiritual,—earthly rather than sacred or Divine. A considerable proportion of the "Two Thousand" held the principle of Church and State, and objected but to the Prayer Book, or rather to a compulsory subscription to that formulary. A large number of them were not Dissenters at all, though on that occasion they became Nonconformists. So far as that particular action of refusing to subscribe to the Prayer Book is concerned, the principle of Church establishments was not in question. It was a case of pure fidelity to conscience, evincing a high state of personal piety and devotion to God, but not in any direct manner involving the principle of Dissent. Consequently, to commemorate aright the conduct of such men, there must be the exhibition of a love to God as warm, and a devotion to his service as untiring, as were seen in the men whom we are about to honour. But have we these qualities to exhibit? Are the men of the present day, in these elements of a *thorough* Christian life, equal to the men of the past?

III. The immediate or proximate future must take its tone and character very much more from the present generation than from the men of the past.

1. The disposition to commemorate an action of the men of the past, without a corresponding recognition of the moral

qualities from which that action sprang, is far from giving assurance of a better future. Mere nonconformity is valueless, except as the theoretical exponent of spiritual principles lodged deep within the heart. These principles are mainly—pure love to God,—knowledge and just appreciation of his holy truth,—a rejection of human authority within the circle of that truth, and a determination to suffer or die, rather than consent to such an interference. But who can fail to see that principles such as these imply a new heart, strong faith in Christ, a supreme love to him and his cause, daily communion with him in secret prayer, and a fixed resolve to prefer him to wealth, or fame, or even life itself? Who is there but must perceive that noisy, wrangling politicians, and mere platform orators, know little or nothing of this "life hid with Christ in God," and of principles thus sacred and Divine? Theoretic dissent may smoke and flame for a time, but only the piety of the revered "Two Thousand" will furnish the same noble heroism, the same undying devotion, should another "Bartholomew" ever occur.

2. The absence of distinctness in the average religious belief of the present age, is not favourable, as a producing cause, to a better faith in the future. Divines of this day are ashamed or afraid of creeds. In this respect, they neither represent the past nor instruct the future. It is no exaggeration to state that thousands who intend to commemorate the Bicentenary, scarcely know what they believe. How such comparative vacancy can sympathize with the doctrinal fulness of the "Two Thousand," or transmit any solid theological system to the future, it is impossible to conceive. Those men of the past were mighty as Calvinists or enlightened as Arminians. They searched out and thought out a system for themselves, which they never concealed; and when numbers of them became pastors of churches, or constructors of Associations, they began with a creed as naturally as a builder commences with the foundation. Intervening generations have reaped the fruit of their labour in well-defined church constitutions and a massive theology, such as no other nation under heaven can boast. But the men of the present age are sapping the foundation, and, by their nervous dread of a creed, are about to bequeath to the future a shapeless theology, devoid alike of feature, symmetry, and character. Will that future thank them for the empty legacy? And could the "Two Thousand" speak, would they not ask what is left to be commemorated, when the programme of service omits their very creed? We owe to those men of creeds our noble theology, but what will our children owe to us?

3. The successful overthrow of corrupt systems depends much more upon a quiet and prayerful maintenance of distinctive principles, than upon any possible amount of external activity. *The real conflict with error is not yet fairly began.* Antagonistic forces are adjusting themselves to the preliminaries, but nothing more. The men of the future will make the fight and carry the victory. All that the present age can do is to transmit the cause to their keeping, and encourage them to an unshaken fidelity in the contest. How best may this be done? Or, in other words, by what means shall State Churches be most surely overthrown? *for* this after all is *the question.* Is it not most evident that true success will be in exact proportion to the extent of the opposite principle? The union of Church and State is wholly *carnal*,—its dissolution will depend on the extension of the *spiritual.* The one is *worldly*,—its true antagonist is the *heavenly.* The State Church is purely *political*, and political corruption is most directly neutralized by mighty *prayer.* Where the spiritual, the heavenly, and the prayerful are neglected, in vain are all other forms of action. When potsherds of the earth strive with like potsherds, it is a matter of small moment which way the victory inclines. The "Two Thousand" were spiritual, heavenly, and prayerful in an eminent degree. As we transmit these qualities to our successors, and encourage them by our own example to employ the weapons that "are not carnal, but mighty through God to the pulling down of strongholds," in that proportion, and no other, we aid successfully in the overthrow of that monstrous corruption, a State Church. Political Christianity can very seldom be *pure*, yet, as Christians are citizens, they cannot discharge their duty to God, to their own age, or to posterity, without taking their share in poli-

tical action. Yet even this must be "as it becometh the gospel of Christ," in all humility, gentleness, and prayer. The gospel of their citizenship is destined to rule the whole world, (Isa. xi. 9; Dan. ii. 35), and true Christians can never perform their full part on earth but as they adjust themselves to that one end. To this *all* their efforts should be steadily directed in faith and prayer, as the birthright of their religion, and the pledged compensation of their exalted Saviour. (Psa. ii. 8, 9). This, the approaching Bicentenary intends, if it intend anything worthy of the name. But this will require in its advocates high spirituality, strong faith, and fervent prayer. Speeches will be made, resolutions adopted, and glowing orations pronounced in honour of the noble "Two Thousand," who preferred poverty and death to the sacrifice of their fidelity; yet amidst the din that will shortly fill our hemisphere, we shall hear, if we will but listen, a "still small voice" uttering the solemn admonition, "*Not by might, nor by power, but by my Spirit, saith the Lord of hosts.*"

X. Y. Z.

## SPIRITUAL FREEDOM.

"If the Son, therefore, make you free, ye shall be free indeed."—John viii. 36.

Liberty is a sweet and animating word. It embodies, when applied nationally or politically, what is the privilege and birthright of all. It has fired the philanthropist with zeal and self-sacrifice; it has given a charm to the muse of the poet; yea, it is liberty of thought, belief, speech, and action, that has exalted our nation to the high position she occupies among the nations of the earth. Any country which is deprived of this may call its constitution by whatever dignified name it chooses, it is after all but a nation of barbarity and oppression. Happily for us, men have lived before us,—men of zeal, wisdom, patriotism, and of the fear and love of God, who have, under God, raised our nation to what she is—the refuge for the oppressed of all countries, the home of the happy and the free. That we have many things which are not as they ought to be, we admit; but with all that is wrong, we possess many privileges for which our forefathers would have been thankful. Still, is it not possible for the freest nation under heaven to possess the greatest slaves? Decidedly it is. National liberty is one thing; religious freedom is another. The Jews, to whom our Lord spoke the above words, thought, because they were the descendants of Abraham, they were therefore free. Christ showed whatever they were nationally, religiously they were slaves.

In the above words, we have a supposition and an inference.

I. Let us look at the supposition—"If the Son, therefore, make you free."

Freedom is the opposite of bondage. The freedom spoken of by Christ is, doubtless, deliverance from sin and its consequences. He raises his people to the enjoyment of God's favour, and all the blessings connected with it.

1. The supposition above clearly indicates, that all who are made free by Christ have previously been in bondage.

Literally speaking, under a free and properly constituted government (no other kind of government could fairly represent the government of God), bondage supposes criminality. A man is cast into prison, he is bound in iron, he is confined for months, or for life, as the case may be. Why? He has committed some crime. Under no other circumstances could any man justly be held in bonds. Hence we see, if it could be demonstrated, that man, as a subject of God's government, has done nothing wrong, either in word, thought, or deed; then it could be clearly established, that man is free in every sense of the word. On the other hand, if it can be clearly shown that man has become a traitor and a rebel,—that he has lifted up his arm against his rightful Sovereign,—that he has trampled under foot his laws, then it can be clearly demonstrated, that he is justly in bondage. Can a man drive

a rightful sovereign from his throne, and be innocent, or allowed to go free? Would he not be followed by the heaviest penalties? How then can it be possible for men to be free who have driven God, the Sovereign King, from the throne of the heart—who have trampled under foot his laws—who have sent to heaven a cloud of profanations and insults, and have yielded obedience to the greatest foe? It cannot be. As every man has sinned, every man is condemned: he is cursed in bonds, and exposed to eternal death.

2. The supposition above indicates, that although men are in bonds, Christ was able to release them by his own blood.

If all the wisdom of the wise had been combined in one man, he never could have prescribed a plan by which condemned sinners could be raised to the enjoyment of freedom. Apart from the Bible, the universal conclusion of the wisest would have been:—"There is no hope for one of the sons or daughters of Adam." A great heathen philosopher said it was "all in vain to offer sacrifices, until a teacher came from the invisible world." Freedom from the curse of the law, supposes satisfaction to the justice of God. "Pay me what thou owest," says God to every man. This payment no man can render and live. Justice calls for blood. "The soul that sinneth shall die." But oh! the glorious news of the gospel. The God-Man appears in the person of Jesus. He obeyed the law which others had broken. He rendered satisfaction to the justice of God for others. He became their Substitute; "he bore their sins in his own body on the cross;" he shed his blood in their stead; he paid all their debt; he died, and thus snapped the chains of the slave. "Deliver him," says God, "from going down to the pit: I have found a ransom." "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. iii. 13.

3. The supposition above shows, that although men are willingly in bonds, Christ is able to set them free.

Willingly in bonds may seem a strange statement, as applied to men who boast of their liberty. Yet, so far has man fallen from God, that he has not only contracted an enormous debt of sin, which shows the necessity for the atonement, but he willingly lives in a state of sin and condemnation. He prefers the bondage of the slave to the liberty of the child. Here we see the necessity of the work of the Holy Spirit. Men cannot enjoy the liberty of the gospel while in love with sin. If there be either salvation in this life, or heaven in the life to come, there must be a new heart. "Except a man be born again, he cannot see the kingdom of God."—John iii. 3. The Spirit descends, doubtless, through the mediation of Christ. He convinces men of their sin. He shows them their guilt and danger. He leads them to be deeply concerned for liberty. He causes them to cry for the mercy of God, through the atoning blood of Christ. Now they are brought to enjoy the forgiveness of their sin; they are "made partakers of the Divine nature;" they hate what God hates, and love what he loves—his word, his house, his people, and his ways. They are liberated by price and by power.

4. The sovereignty of God is prominent in the above supposition.

Could it be shown that salvation flows to sinners, not inevitably through the atonement, but through the application of it by the Spirit, the sovereignty of the above words would remain the same. They evidently teach that Christ was under no obligation to free any man from bondage. We had ruined ourselves. We had voluntarily become the slaves of sin and Satan. If Christ had remained in heaven,—had he never "humbled himself, and become obedient to death,"—had he allowed the whole human family, to go down to perdition, he would have been perfectly just. If one man contracts a debt, is another obliged to pay it? If he chooses to do it, well, it shows his benevolence. If he chooses not to do it, who dare bring a charge against him? That Christ brings any to the enjoyment of freedom, shows his great love. That he brings some and not all, shows his sovereignty. That numbers perish in their sin, is beyond all question. What numbers die in a state of intemperance, and totally ignorant of the way of to heaven! If Christ has made the reader to differ from the world,—if he has brought him to enjoy the liberty of the children of God, he has reasons for abounding gratitude. He may with propriety sing,—

"Why was I made to hear thy voice,
And enter while there's room?
When thousands make a wretched choice,
And rather starve than come."

II. The Saviour draws an inference from the above supposition: "Ye shall be free indeed."

1. If Christ makes men free, they shall be free from the curse of the law.

God is the King of all the earth. The whole family of man are his subjects. His law is binding, by nature, upon every man. That man enters into the world with a depraved nature is true. That he is condemned because of his depravity and disobedience is equally true. He is condemned by the law, and in the judgment of God—condemned to the misery of the bottomless pit. How dreadful is the state of an unconverted sinner! From this fearful state every believer is delivered—delivered through Christ. Christ has suffered in his stead. He has obeyed the law, and borne its curse for the believer. The believer is therefore justified; and as justice will not demand satisfaction twice, the believer is for ever free. "There is therefore now no condemnation to them which are in Christ."—Rom. viii. 1. "Who is he that condemneth? it is Christ that died."—Rom. viii. 34.

2. Those whom Christ makes free, are delivered from the dominion of sin.

By the dominion of sin, it will be understood, a state where sin rules or predominates. It has dominion over every worldly man. It enters into his thoughts, his motives, his words, and acts. In short, it has dominion over the whole man. The believer is freed from it. That he sins is admitted; but it has not dominion over him. He hates sin, he deplores it, and fights against it. Saints of old sinned; but they repented. David and Peter sinned; but they bitterly repented. The Christian's greatest sorrow in life is on account of sin. "Sin shall not have dominion over you; *for* ye are not under the law, but under grace."—Rom. vi. 14.

3. If a man is made free by Christ, he is free from the consequences of sin in the world to come.

We see much in this life of the frightful consequences of sin, in ruined reputations, constitutions, and homes. But we see nothing to be compared with what is said in the word of God, respecting the future state of the wicked. There we are told of the worm that dieth not, of the fire that is not quenched, of weeping, and wailing, and gnashing of teeth. Good God, deliver us from that frightful place and state! Every believer is delivered now. Christ has not only saved his people from the curse of the law and the dominion of sin, but from the consequences of sin; and he raises them ultimately to heaven.

REMARKS.

1. Let saints stand fast in their liberty, and

2. Let them honour Him who has done so much for them.

*Long Preston, June*, 1862.

# Fragments and Choice Sayings.

A PARDONING GOD.

Show me one, if you can; there is no sin-pardoning God besides our God. "Who is a God like unto thee, that pardoneth?" None can pardon as thou dost. None can pardon so freely,—none so fully,—none so continually,—none so eternally,—none so indifferently [impartially], whether in respect of sinners or sin, as thou dost. It is all one to thee what the sins are, and all one to thee whose the sins are, so they come to ask thy pardon. And that which is a disadvantage to ask pardon of man, is an encouragement to ask it of God,—the greatness of our sins. The Psalmist did, and any man may, make that his plea; "Lord, pardon mine iniquity, *for it is great.*" Dare any be a competitor with God in this work?—*Caryl.*

# Correspondence.

## MISSIONS IN TURK'S ISLAND AND ST. DOMINGO.

*To the Editor of the Primitive Church Magazine.*

Dear Sir,—Amongst the claims upon the kind and liberal consideration of your numerous readers, is the mission under the care of our dear brother, Mr. Rycroft, of Turk's Island and St. Domingo.

On the former island, the truth has had for many years to contend with considerable opposition and severe persecution. All that a government countenancing immorality could do to destroy our friend and his work, has been tried, but in vain. Out of many a fiery ordeal he has come without the smell of fire upon him. Here, and throughout the Bahamas, numerous chapels have been built, large churches and congregations gathered together, and thousands of children are taught in the schools formed on those numerous and interesting coral islands. Our brother and those who labour with him, have been all along attended by the blessing of the Most High, and the word preached by the gracious energy of the Holy Spirit.

But the success afforded to the ministry of the word has created difficulties; chapels and school-rooms by this success are called for very urgently. The people themselves have done nobly by the erection already of sixty-one chapels, and various other premises needed in the work of the mission. Just now, however, their ability (always not great) has been destroyed through the American war, their trade in salt being with that nation. This has brought on a sad state of things, many perishing for want of common necessaries.

Native teachers and all connected with our Turk's Island Mission have had to endure a great fight of affliction, and to wade through floods of tribulation.

Will any of your kind readers aid our dear brother in this, his time of need, by contributions, that he may not have to return without the means to meet the demands upon him.

Another large island—the island of St. Domingo, has the attention of our brother. This island, for more than 300 years, has been in the hands of Roman Catholics. The boast of that people is, "There is no salvation out of their church;" but when you look upon the people of this island, your heart is made sad, as you see nothing of true religion or of moral life; vice, and superstition you do see, and this is all, after 300 years labour by Catholics. Their churches are full of idolatry; images, as large as life occupy them, and amongst others is one of John the Baptist, which, every St. John's-day, is taken down to the sea, and dipped over head and ears—in fact, baptized. On their way to the sea-side, they stop before the missionary's house and serenade him; for they call him the brother of John the Baptist, saying, they know who the Baptists are, but know nothing of others. On this island, churches have been formed, and to some extent the truth as it is in Jesus is held forth. The great need is teachers for the schools, and buildings for chapels and school-rooms.

A native preacher has been prepared by brother Rycroft for this island. Will kind friends aid him to support this native preacher?

The great trouble with our brother is, the absence of sufficient means to carry on the work opening up, and from which he cannot withdraw his attention. It may surprise, but yet it is a fact, that on leaving St. Domingo, the people of that island, Roman Catholics, contributed not less than £27 towards the erection of a chapel and school-room. Will the friends of Christ add to that amount, that our brother may return with sufficient means to erect a chapel and school-room in that land? Surely the friends of scriptural truth will readily respond to this call, and so send our brother on his way rejoicing.

On the mountains and in the valleys, and everywhere, the missionary has gone through this island, proclaiming salvation to be alone by the blood of the Crucified One. Priests have anathematized, but in vain. *His* book has notwithstanding been received and read. The preacher has been called to deliver three sermons

at one standing, and even then the people have been unwilling to retire.

I should be glad to receive contributions on behalf of this cause, or they can be forwarded for the Rev. W. K. Rycroft, Mission House, 33, Moorgate-street, London.

Mr. Rycroft is residing, at present, at Harrington, Northamptonshire.

2, *Chatham-place,* E. J. OLIVER.
*Walworth, S., June* 27, 1862.

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BAPTIST CHURCH, MIDDLESBOROUGH-ON-TEES.

*To the Editor of the Primitive Church Magazine.*

DEAR SIR,—Permit me a little space in your valuable Magazine, to correct an erroneous impression which may be made on many minds, by a paragraph which appeared in your last number, respecting the Baptist church at Middlesborough. It would be thought by a stranger reading that paragraph, that this church had previously *not* been constituted according to *gospel order;* and that the new pastor who a few months ago, left the Primitive Methodists, has placed it on a scriptural and evangelical foundation. But the truth is just the contrary. Before Mr. Mc Phail came to be their pastor, the church had "put itself in gospel order," having adopted a *fixed creed;* laying down a foundation of doctrine and order, corresponding to the views generally held by consistent Particular Baptists, and of which I send you a copy, which you are at liberty to publish if you think proper.

To this form of constitution Mr. Mc Phail gave his assent before he was chosen to be the pastor; but no sooner had he got—not "ordained," but publicly "recognized"—to "OVERSEE *them in the Lord,*" than he set about to overturn it, by getting a majority to assent to the substitution of a string of resolutions, which establish nothing in the form of doctrine or church order, but simply place absolute power in the hands of the pastor. These arbitrary rules are supplemented by a resolution which makes all the former acts of the church *null* and *void;* so overthrowing the old "gospel order," and introducing a "new order of things." The consequence of all this is that a large portion (nearly one-half) of the church, including most of those who first founded it, and have upheld it during its arduous struggles into life, have withdrawn from the communion, and are placed under the necessity of beginning their work anew; with the apparent loss of much precious time and labour, but the gain of valuable experience, which it is hoped will lead them to more implicit trust in the guidance of the Holy Spirit, and less dependance on an arm of flesh. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of."

A STRICT BAPTIST.

*Middlesborough, July* 10, 1862.

CONSTITUTION OF THE PARTICULAR BAPTIST CHURCH, MIDDLESBOROUGH-ON-TEES.

*Extracted from the Book of Church Records.*

BELIEVING it to be essential to the purity and peace of a church of Jesus Christ, that its foundation be settled upon a scriptural basis of doctrine and practice, a departure from which has been the cause of innumerable divisions and serious grievances in the body of Christ, we agree to the recognition of the following articles, as fundamental principles in the constitution of this Church; yet without wishing to imply that they contain the *whole* truth of the Scriptures, but simply an epitome of those doctrines and precepts most necessary, in our view, to the formation and prosperity of a true church of Jesus Christ:—

I. We acknowledge our belief in the following scriptural truths, viz.,

The doctrine of three equal Persons in the Godhead.

The guilt and depravity of the human race, occasioned by the fall.

The eternal and personal election of men to holiness and eternal life.

Particular redemption by the blood of Jesus Christ.

The free justification of believers by faith in Christ, and the imputation of his righteousness to them.

The effectual calling and final perseverance of true believers.

The resurrection of the dead, and the last judgment.

The everlasting happiness of the righteous, and the eternal misery of the impenitent.

With the other doctrines implied in, connected with, and arising from them.

II. That the order of this church be what is usually termed "congregational," acknowledging only the two offices of bishops and deacons, and the two church ordinances of baptism and the Lord's-supper.

That the ordinance of baptism be administered only to professing believers; and alone by dipping, as the simple and proper meaning of the Greek term implies, and as the examples and teaching of the New Testament enjoin.

That the ordinance of the Lord's-supper and other church privileges be restricted to baptized believers only; and that, as the ordinances of religion, viz., preaching the gospel, public prayer, baptism, and the Lord's-supper, derive no sacramental efficacy from ministerial ordination, they may, if circumstances require it, be administered by any gifted brother whom the church may see fit to appoint.

[We cheerfully insert both the explanation, and abstract of the constitution of the baptized church at Middlesborough-on-Tees. It is a matter of regret that they should require to be published; but the friends of the cause had no other alternative, and we commend them for their spirit and decision.—ED.]

# Poetry.

## THE GLORIOUS FUTURE.

*"Glorious things are spoken of thee, O city of God."*—Psa. lxxxvii. 3.

Lo! from every distant mountain,
Rank on rank from every plain;
Devotees from Ganges' fountain,
Captives freed from error's chain;
All are coming,
Princes with their gorgeous train.*

Hark! the chorus now ascending,
Bears aloft the Saviour's name;
Voices strong and strange are blending,
In the great Messiah's fame;
And his glory,
Round the universe proclaim.†

Angel hosts with joy adore him,
Seated on th' eternal throne;
Bending low, they sing before him,
"Christ the Lamb is Lord alone."
Earth and Heaven,
Him the Great Redeemer own.‡

Indian tribes no longer cherish,
Juggernaut and all his host;
Idols, at his bidding, perish,
From each distant sea-girt coast.
Christ the Saviour,
Now is ev'ry nation's boast.§

Slaves start forth with joyful voices,
Singing with a holy glee;
Dark-skinned Africa rejoices,
In the word that speaks them free.
Through creation,
Sounds the hymn of liberty.‖

War no longer, with its thunder,
Fills the smiling plain with dread;
Blood no more shall drive asunder
Nations, to deplore their dead.
Heroes perish,
Where the Saviour deigns to tread.¶

Hasten on, great day of glory,
Hasten, blessed jubilee;
Spread abroad the wondrous story,
Of the love on Calvary;
Till all nations,
Shall its joy and triumph see.**

WILLIAM STOKES.

*Manchester, July*, 1862.

* Isa. xliii. 6; lx. 3. † Isa. xlix. 13; li. 11. ‡ Heb. i. 6; Rev. v. 13. § Isa. li. 18—21. ‖ Psa. lxxii. 4, 12—14. ¶ Psa. lxxii. 7; Isa. ii. 4; John xviii. 36. ** Isa. lxiv. 6, 7; Luke xviii. 6—8.

# Obituary.

## MR. J. B. LINDSAY,

*Author of "A Treatise on the Mode and Subjects of Baptism," "The Lord's Prayer in Fifty different Languages," "Chrono-Astrolabe," &c.*

LITTLE did we think, when reviewing Mr. Lindsay's work on baptism, in the last month's *Primitive Church Magazine* (p. 161), that the learned author would so soon have closed his earthly work, and entered on his rest. But so it is, and the church below has lost one of its most devoted members, and society one of its brightest and most valued ornaments. A Glasgow paper, after remarking that he was "one of the remark-

able men of the age," gives the following account of the deceased scholar:—

"In literary and scientific attainments Mr. Lindsay stood high among his compeers. He has left behind him several works of great merit, such as "The Lord's Prayer in Fifty different Languages," a "Chrono-Astrolabe, &c., &c., and was, besides, a frequent contributor to the local journals on scientific subjects. But the great work to which he devoted the greater part of his life—a dictionary in fifty languages, remains yet in manuscript, nearly but not altogether finished. Had his life been prolonged, this work would have received the finishing touch of its accomplished author in less than a twelvemonth. Mr. Lindsay, although intimately conversant with a great variety of subjects, did not (as too many of his class do) neglect the study of the word of God. He was thoroughly acquainted with his Bible, and made it "the man of his counsel." His sympathies went along with every good movement—he was a lover of good things as well as of good men. He was very abstemious in his habits: bread and coffee formed his chief sustenance. During last winter, he delivered two of the course of lectures given under the auspices of the temperance society,—one on "Physical Geography," and the other on "Greek and Roman Feasts." These lectures were numerously attended and greatly appreciated. Those who heard them could not fail to perceive that his capacious mind was in full harmony with the principles and practice of abstinence from all pernicious habits. Mr. Lindsay was simple in manners, pure in life, chaste in conversation—'an Israelite indeed, in whom there was no guile.'"

The "Dundee Advertiser" enters more at length into his history and attainments. The following is an abstract of the elaborate description of Mr. Lindsay with which it supplies its readers:—

"Born of parents in humble circumstances, in the parish of Carmyllie, in 1799, he picked up the merest rudiments of education in his boyhood, and was early initiated into the hardships of life by an apprenticeship to the loom, which in those days was a more remunerative occupation than it has since become. Being in a rural district, we are informed that he occasionally exchanged the treddles for the plough stilts, but, by preference, his choice ultimately fell to his first occupation, very probably because its sedentary nature afforded him more opportunities for study. His love of reading, even at this early period, was so overpowering, that he was never to be found without a book; and so deep rooted and constitutional was his eagerness for mental food, that, when carrying his webs to the market town for sale, instead of carrying them on one shoulder, he found scope for his ruling passion by dividing a "hasp" of yarn into two portions, and with them slinging the web across his back, knapsack-fashion, that he might have his hands free to hold the book which his eyes devoured while he walked along the road. Working and reading, Mr. Lindsay, with a thoroughly Scotch ambition, began to keep a "college education" before him, and by dint of untiring industry and economy, he at last scraped together as much as enabled him to secure that object, by an attendance of several sessions at St. Andrews. Here his studies took chiefly a mathematical and philological turn, which they retained throughout his life, but which did not hinder him from pursuing with ardour other branches of science, as well as acquiring a profound knowledge of history.

"He came to Dundee about 1833, when he commenced his professional career in the congenial walk of a teacher of languages, which he prosecuted quietly and unobtrusively for about eight years, snatching every moment of his spare time for his all-engrossing studies, and scarcely giving himself rest, food, or proper exercise. In the month of March, 1841, he obtained the appointment of teacher in the Dundee Prison, and this appointment he held until his resignation on Oct. 8, 1858—a period of upwards of seventeen years. During the whole of this time he scarcely ever moved from his house except to the prison and back, and the result of a portion of his labours was discovered to his friends in conversations and experiments relating to electrical phenomena, which revealed to them the fact that, alone and unaided—from the sheer force of his genius—he had discovered as early, if not earlier, than Morse or Wheatstone, the principles of the present system of electric telegraphy.

"Mr. Lindsay then directed his attention to water telegraphy, and so far perfected his invention as to transmit currents without the aid of wires across small pieces of water—the last occasion on which he publicly experimented with this invention being in Portsmouth, about two years ago, when he was highly successful, and the results afforded great satisfaction to the scientific men who assisted. Mr. Lindsay likewise experimented many years ago with a view to the production of what is now known as the "electric light," and, we believe, was highly successful. From his youth up, he directed almost every penny he could spare, to the acquisition of philo-

logical, as well as scientific and philosophical tomes—and, with an income never, till the last few years, we believe, exceeding £50, collected a library of the most rare and profound works, which is valued, by competent judges, at from £1300 to £1500. At several times, however, he was assisted by friends who took an interest in his efforts, and chief among these the present accomplished Lord Lindsay is entitled to honourable mention. The last gift from this nobleman was a splendid copy of the works of Confucius, in the original, for which his Lordship expressly wrote to a relative in China, and which is said to be the only complete copy of the works of that philosopher in Great Britain, if not in Europe. It is needless to say, that this munificent present was very highly valued by the deceased, who regarded it as one of his greatest treasures.

"As an evidence of Mr. Lindsay's peculiar devotion to scientific labour, we may state that so far back as 1828 he commenced a dictionary of a *hundred and fifty languages!*—which he proceeded with for a considerable time till he found, as he said, that "it would take three lifetimes to finish it," when he reduced it to the more manageable, though still extraordinary number of fifty-three. We believe that the deceased considered that this work would have been finished in the course of another year, when he was to have published it, if possible, by subscriptions from the learned of all countries, under the title of the "Pentecontaglossal Dictionary." We do not know how it will now be disposed of, but have been informed by some of his intimate friends, that Mr. Lindsay occasionally intimated that, if he died before it was completed, he should like to bequeath it to the British Museum or to Lord Lindsay. It may here be mentioned, as imparting greater value to those researches, that Mr. Lindsay's attention was originally rivetted on philological studies, owing to doubts which he entertained as to the authenticity of Scripture history, more especially as regarded the origin of the human race from one primal pair; but that, the more he studied the different languages, dead and extant, the more his doubts gave way, and the stronger did his convictions of the truth of the literal exactness of the Scripture statements on this subject become.

"A number of years ago Mr. Lindsay published what may be called a prelude to the great work to which he has devoted his life—viz., "The Pentecontaglossal Paternoster," being the Lord's Prayer in fifty languages, a work which we understand is out of print. About the close of the year 1857, Mr. Lindsay published his Chrono-Astrolabe, a work which occupied his attention for a great many years. The Chrono-Astrolabe is a book which must have required a prodigious amount of labour. The very arranging of the tables in this book is in itself a marvel, and renders it, apart from its intrinsic worth, a great curiosity. Mr. Lindsay's latest work is a "Treatise on the Mode and subjects of Baptism," in which he details the reasons which induced him to join the fellowship of the Baptist Church, a step which he took in the early part of last year. Every page bristles with the peculiar characters of the Hebrew, Greek, Arabic, or Syriac alphabets, and the signification of the term baptize is given in nearly every language into which the New Testament has been translated.

"In January, 1858, this journal brought his claims to a government pension from the Scientific Fund prominently before the public; but no steps were taken in the matter until the publication of his "Astro-Chronology," when Mr. Henry Drummond happened to be in Dundee, and to see it. He was much struck with the learning displayed by the author, and, on enquiry, finding him to be such a one as the Fund in question was designed for, recommended him to Lord Derby as a worthy recipient of the national bounty. His recommendation was at once given effect to; and in July, 1858, Mr. Lindsay received intimation that a life-pension of £100 per annum had been awarded him. In a short time thereafter, he resigned his situation as prison teacher, and has since employed his learned *labour* in the researches indicated above, and the closeness and application with which he gave himself to these, has, no doubt, had a considerable effect in weakening his constitution.

"With all his varied stores of learning, and with his extended knowledge of, we may say, "the circle of the sciences," the deceased was yet free from the remotest tinge of affectation. He was modest to an extreme degree, and was never happier than when in retirement—never more at home than when in the companionship of the learned of all ages in his own library. Such as he was, he furnishes a striking example of the pursuit of learning for its own sake; and his indomitable perseverance, is an encouraging proof to young aspirants, that learning, like virtue, is it own reward."

To the above interesting account of this extraordinary man, we would add, that Mr. Lindsay was no sooner convinced by the weight of evidence, that believers' baptism was a sacred duty, than he submitted to that solemn ordinance, and united himself with a *Strict Baptist* church in Dundee.

He was a strong advocate of sovereign grace, and adopted very decided views in favour of "Calvinism." He was followed to the grave by a large number of friends, as well as many of the most notable men of the town; among others, Mr. W. E. Baxter, M.P., Provost Parker, Bailies Ower and Yeamen, the Rev. George Gilfillan, Mr. W. B. Baxter, Captain Neish, Dr. Nimo, &c. These were conveyed to the place of interment in a long train of mourning carriages.

[We beg to correct an error that appears in the review of Mr. Lindsay's work in the last *Primitive Church Magazine*, at page 161. Instead of "a *minister* of the free Church of Scotland," it should read "a *member*," &c.—Ed.]

# Reviews.

*The Bunyan Library.* Vol. VI. Selections from the Prose Works of John Milton. Edited, with Memoir, Notes, and Analyses, by the Rev. S. Manning. London: J. Heaton and Son, Warwick-lane. Pp. lxv. and 309.

The prose works of Milton take rank among the master-pieces of our English literature, and hold no second place in the foremost contributions to the learning of the world. For powerful argument, eloquent enthusiasm, and lofty poetic imagery, they stand peerless among peers, while for a noble freedom, and a bold assertion of the rights of mankind, they are unapproached by the literary productions of a thousand years.

Whatever tends to widen their circulation among the people at large, is a national benefit. For the last twenty-five years, our Saxon Christianity has been growing too genteel to expose corruption with fidelity, and much too *charitable* to be thoroughly *honest* in the condemnation of abuse. In this neglect of duty we have gone with the multitude to do evil, and, following in the wake of worldly fashion and a carnal pride, allowed many an Agag to escape, with the exclamation, "Surely the bitterness of death is past!" We need a Milton among us to recover our lost character, and if not recovered soon, an unseen hand will write upon the portals of the British temple, "Ichabod! Ichabod! the glory is departed."

Although the present volume consists of "selections" from Milton's prose works, it is nevertheless a most valuable addition to the Bunyan Library. The memoir, notes, &c., by Mr. Manning, are written with sound judgment and discrimination. Mr. Manning is master of his subject, and his *con amore* zeal on behalf of his princely client justly entitles him to our warmest thanks.

We beseech our young men especially to go *carefully* through this work. It will supply them with noble thoughts and powerful arguments on questions affecting the dearest interests of mankind. A great struggle is rapidly approaching. He who in that struggle shall hold fast the love of freedom with a Miltonic fidelity, will earn the honour of *a man*; but he who truckles will sink into *a slave*. Young men, read *Milton's Prose Works*, and determine your future character.

*The Word of Wisdom:* A sermon preached in Blackburn-road Chapel, Accrington, on the occasion of the death of the Rev. David Griffiths (for some time pastor of the Church and Congregation.) By Charles Williams. London: Heaton and Son, Warwick-lane. Manchester: J. Heywood. Accrington: E. Bowker. Pp. 30.

With one exception, this is a noble tribute of truth and affection, to a very superior man. Mr. Griffiths was no common divine. To much originality of thought he added a view of the work of redemption as profound and comprehensive as an Owen or a John Howe, ever entertained. His mode of expression was peculiar to himself, and frequently much too scholastic for any ordinary congregation; but with all his verbal obscurity, he produced an impression by his discourses, more deep and lasting than any other man in his wide district of labour. This discourse awards him only common justice when it says of him, that "he fed the feeders, taught the teachers, influenced the influential, and prompted the chief actors, in our churches."

We said that there is one exception to the general excellence of this discourse; but that is one of a serious complexion, inasmuch as it gives renewed probability to certain charges against the author respecting the atonement, which an association sermon of his originated some few years ago. He then was ambiguous, and he is now reserved; but in both instances we are left in doubt, where even the shadow

of a doubt is perilous to a public man. At page 14 of this sermon, the author says: "You who hold to the Patristic and the Puritanic theory of the atonement, and we, *who cannot agree with you in that view*, equally cling to the cross," &c. Remembering that, "the Puritanic theory of the atonement," was entertained by a Dr. Owen, a John Howe, a Sibbes, a Baxter, and a host of other men whose orthodoxy on that grave and weighty point is beyond dispute, Mr. Williams as good as rejects the "theory" *of all* these fathers of British divinity in favour of some other, about which he greatly leaves us in the dark. Now, why this reserve, this distressing ambiguity? Why not speak out the belief, whatever it may be? If he qualifies the doctrine of "substitution," which in effect is to qualify the atonement itself, or if he entertains some modified Socinianized "theory" of the atonement, why not say so in plain terms, and let his neighbours know "all about it;" that they may adapt themselves to his true position as a public man? He tells us in his discourse (dated Nov. 12, 1861), that he rejects "the Puritanic theory of the atonement;" then why not state what it is he puts in its place?

We are not ignorant of the recent communications made by this author to a denominational cotemporary, nor of the remarks upon the first of them by Mr. J. H. Hinton. But these only serve to complicate the question, by surrounding with increased difficulty the *real* sentiments of Mr. Williams upon the cardinal doctrine of the atonement. According to his own words, he rejects the "Puritanic theory," which, be it remembered, is deemed the most scriptural ever yet entertained. If then he rejects this, it is not out of place to ask, what does he retain? "*He that doeth truth cometh to the light.*"

## BRIEF NOTICES.

*A Mite for the Gospel Treasury*, from the Orford Hill Pulpit (John Corbitt, Norwich), Nos. 2, 5, 9, 12. These are sound gospel discourses, well adapted to instruct and establish the true children of God. But whether quite fitted for distribution among "those wretched poor that inhabit the lanes, alleys, and courts of this and other cities and towns in this so-called enlightened land," we have some doubt. The noble doctrines of the special grace of God in predestination, election, and kindred truths, we hold to be the property of the church *exclusively*; but to carnal persons in lanes, alleys, and courts, they will be utterly distasteful. How far the excellent and praiseworthy efforts of Mr. Corbitt and his earnest friends will admit of modification, to suit the classes among whom they are so industriously at work, is deserving of some consideration; but whether attempted or not, we fervently wish them great success in their work of faith and labour of love.

*The Heresies of the Plymouth Brethren* By James C. L. Carson, M.D. Coleraine, Ireland: J. M'Combie. This is an able tract of thirty-five closely printed pages, on a subject which, just now, is exciting some attention in the north of Ireland. The "heresies" loudly called for an exposure, and this Dr. Carson has given them, with the skill and power of one who is thoroughly master of his subject.

*The Holy Catholic Faith.* By Newman Hall, LL.B. London: James Nisbet & Co., Berners-street. Pp. 64. A small, neat, but *Puseyite*-looking book, on the first principles of religion. But why give it this Popish appearance? Why place the form of a crucifix before the eye of any child into whose hands the book may fall? It is a studied part of the Papists to familiarise the eye to the *pictures* and other follies of that apostate church; but is it wise, or seemly, or even safe for *Dissenters*, above all other men, to help on the delusion?

*Old Jonathan.* June and July. Exceedingly useful numbers, and cannot be too widely spread.

# Intelligence.

## SAXONY.

### Letter from Mr. Geissler.

Dear Sir,—Two months are gone since I wrote to you; and having reported to the 26th of April, I now continue, beginning with that time.

Lord's day, April 27, I preached in our meeting-house in Halle, in the forenoon, on the "Peace of God;" and in the afternoon, on "the Blind Beggar." In the evening, I gave (which seemed very necessary) a special lecture on "the Baptists, their constitution, principles and doctrines;" it was listened to with great attention, and was manifestly blessed.

On the following morning, a man and his wife came to me, wishing to be baptized. I knew them already as true believers, and had often spoken to them, but they were then too much engrossed with the errors of the Lutheran Church, from which they could not get free; however, now they told me that through the lecture of last night, on the Baptists, &c., the Lord had given them full light, the conviction of the truth, and they desired now to be immersed and added to the despised, but primitive church. I might mention that this man is a Bible colporteur of the great British Bible Society. After dinner I walked about eighteen miles to Cönnern, where I was engaged for that night. I have reported already various times of this seat of Rationalism, and open enmity towards Christ. Also this evening the chief of these enemies came, accompanied by others, whom he had bought with brandy, to help him to annoy the meeting. But the Lord was with us, so that all went on quite well, only after the conclusion this stole came to me, saying, "As a *rational* man I believe nothing at all of all you have said." I did not answer, and he departed."

On Thursday, the 29th, I went to Löbejün, where the hall was again crowded, and all listened to the truth testified.

The following day, I went about fifteen miles further to Brachsedt, known as a very wicked place, where I preached at night. May Jehovah grant the increase to the seed sown.

On the 1st of May, having returned from the country at night, I preached on our usual week-day meeting, on the words of Christ, "Fear not, only believe!"

On Sabbath, the 4th, I preached forenoon and afternoon in Halle. During the following week, I preached one evening in Halle, and on another, in the country where I had been specially entreated to come, and found above a thousand hearers assembled, who attentively listened to the gospel, and I trust not in vain.

Sabbath, the 11th, preached, with the Lord's help, forenoon and afternoon. After the last meeting, the above-mentioned Bible colporteur and his wife were examined in a special meeting, and joyfully received. Later at night we went out of the town to the river Saale, where, under the Lord's richest blessing, his ordinance was performed.

The next day I went to Merseburg, where the clergymen had tried every means to hinder our labours, but in vain. The meeting having been announced as usual, I found the spacious hall filled, and the Lord granted us this night his special blessing. The word reached the people's hearts, and certainly will prove effectual by and by.

The following day, I was expected in a new place, where the people were full of expectation as to what I would have to say, to which, they listened quietly and almost fearfully. They are all very ignorant in spiritual matters; so that if I were to ask any one of them about Jesus, I am sure I should get the honest reply: "Never heard of him,—don't think that this man is living here at all." It is a fact that the most do not know what a missionary is—whether an angel, a man, or a lower animal, never having heard of one. Now from this you may guess how necessary missionaries are just there.

On the day following, I was expected in a like place, some miles away, where a meeting in the open air was announced in the afternoon, at which nearly two thousand persons from all parts were present. With such people I am always led to preach again the first fundamental truth, that "Christ Jesus came into the world to save sinners:" and to be as clear and as simple as possible, just as if I had Hottentots before me.

Having done, I went further, accompanied by some brethren, to Borwitz, where I preached in the dancing-hall at night. After this, I went to Kötstchau, where the rest of the brethren of this neighbourhood were assembled, and we then enjoyed the Lord's supper.

The next day I travelled home, and preached at night on the words, "One thing is needful."

Sunday, the 18th, I preached again in H., on "The growth of Faith," and "The Love of God in Christ Jesus." After this, we celebrated the Lord's death.

The following days I spent at home, being unwell, and having much correspondence, &c., to manage. On Thursday evening I preached on "The Omniscience of God." Lord's-day, 25th, proved itself again a special day of joy and blessing, and yielded us the opportunity to point sinners to Jesus, both forenoon and afternoon.

On Monday I travelled from morning till evening to reach Glamha, where I was expected to preach in the dancing-hall, which was filled with attentive hearers. On Thursday, went to another village, Wellauna, where I preached in a like hall, people from far and near being assembled. The same it was on Wednesday, in Söllichau, about fifteen miles further. I cannot but cherish the joyful hope, that in these three places especially, the good seed will produce much good fruit in due time; for the word is re-

ceived here very eagerly, and the Lord gives me much liberty in speaking. But the fact comes into consideration that this ground has never yet been tilled, and the spiritual darkness is so thick, that more labour and preaching are needed; the Spirit of God using his word for his work.

On Thursday, 29th, I went back again to Halle, where at night I preached on "the Ascension of Christ;" which brings me to the close of the month.

The labours and proceedings of June, were much the same as in the past month; and not to weary you with so minute a report, I shall mention only the chief things, and tell shortly how the Lord led us, and graciously granted his success.

Every Thursday, as well as the first three Sabbaths, I spent in Halle, where I conducted the usual meetings. Many of the attendants appear to be anxious enquirers; the fruit seems in many to be ripening; all we want and pray for is a pouring out of the Holy Spirit. During the week days, I was partly engaged at home, and partly with travelling and preaching abroad. In the middle of the month, for instance, I was rather far off in a region which has not yet been trodden by any one of our missionaries and, therefore, stands in the greatest need of the gospel light. Though I was much obstructed in getting opportunity for preaching in various places, yet by a special providence, I succeeded in preaching to a good number of people who had come together to a wedding-feast. Having done this, I had to depart, in order to escape the hands of the police.

About the same time, I baptized two young converts, in a place where now we have obtained an entrance for preaching.

The end of the month I spent in Magdeburg, having to attend a conference of the brethren of this town and neighbourhood; I was required to be there, being the co-pastor of this place. There were about twenty-five members together, and our good Shepherd granted us a season of great blessing and refreshment. We held prayer-meetings and services; and in our church-meeting, heard with pleasure how the Lord had brought two young persons to his feet. On Lord's-day afternoon I preached to a crowded meeting, Christ as being all in all (Col. iii. 11); after the same, administered the Lord's-supper. Having done, two other persons applied for membership; the one seemed to have found peace, the other one to be yet seeking it; I directed them in the meantime again to Jesus. Also five or six others are awakened and standing very near. Later in the day, the whole company went out of town, where in the holy silence of night, after song and prayer I baptized the above two disciples in the large river Elbe, in the name of the Triune God.

Having returned home, we enjoyed a love-feast; and after a few hours sleep, I went by the train to Halle, where letters with various invitations were waiting my attention.

So far our heavenly Father has helped and blessed us in our humble proceedings. Praise and honour be to him! May he graciously be with us in future. To-morrow I shall make a journey to our persecuted brethren in Oederan, where, likewise, three persons have applied for baptism. Since I dare not enter Oederan, I shall meet the brethren and applicants, as usual, a few miles away; but even there we must meet in the night, and in some forest; for if the police were to seize us, we should be treated even worse than thieves and robbers. Even this we would not shun, but caution seems necessary at present. We now trust in the Lord for his protection; but if it should please him, and I fall into the hands of enemies, I am sure they will imprison me for three months at least, for the repeated transgression of *their* laws; and condemn me for the whole period to hard labour in spinning. But if I escape, I hope to proceed to London, of which design I wrote you formerly. Trusting to spend a few weeks of vacation in that land of liberty, instead of labour in a Saxon prison; and to have the pleasure of seeing you and others of our English friends, I commit myself till then to your prayers. Your affectionate brother in Christ,

MORITZ GEISSLER.

*Halle, a. S., July* 3, 1862.

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## SOUTH AFRICA.

*Graham's-town, Monday, April* 14, 1862.

TO E. J. OLIVER, ESQ.: MY DEAR SIR,—I cannot refrain from sending you a few lines by this mail. I am happy in being able to state that Mrs. B., myself, and our very dear and mutual friends, composing Mr. Temlett's family, are all very well. We have had a bereavement; Mrs. Brotherton was taken suddenly unwell on the evening of March 22, and gave birth to a little daughter, which lived only for six days; Mrs. B., however, has quite recovered.

We have not been able as yet, owing to the illness of Mrs. B., to take possession of the house, but have been cared for with the *greatest possible kindness* by Mr. Temlett and family. We expect to enter the house

some time this week, when we shall *literally* "sit under our own vine and fig-tree."

We find the friends here exceedingly kind.

You may be anxious to learn something about the state of the Strict Baptist interest here; but you will also know I cannot say much at present. The church and congregation are small, but appearances are promising, as we have now (according to what I learn) an increase to the number of hearers, and expect soon to baptize several persons. I trust that in a few months, by God's blessing, I shall be able to give you a good account of our progress.

I am sorry to learn that the Congregational interest, (more especially the Baptist interest) is so small in this colony. The Wesleyans are far mightier in numerical strength.

Most literary publications (of the Albany district at least) bear the impress, and are deeply imbued with the spirit of Methodism. I long to see a thorough Congregational serial or newspaper; and if a Baptist one, so much the better.

I long to see a thorough and flourishing Baptist interest. Baptists are scattered over every part of the colony, mingling with other denominations, for they need leaders and organization. Would God that we had half-a-dozen, at least, of earnest evangelists of the apostolic model, men of the Holy Spirit and of faith. Excuse, brother, this thinking aloud, and with kind regards to your dear family and yourself, from Mrs. H. and myself. Yours truly, with highest esteem and affection,

R. H. Brotherton.

## Provincial.

### DACRE PARK CHAPEL, LEE, NEAR BLACKHEATH.

Services to commemorate the erection of the above place, were held on Whit Sunday and Monday, June 8th, and 9th.

On Sunday, Mr. Alderson, of Walworth, preached two very appropriate sermons, the savour of which still remains. On Monday afternoon, Mr. James Wells preached from James i. 29, his subject being the "Perfect Law of Liberty." The chapel was well filled, and a numerous company sat down to an excellent tea. The public meeting commenced at half-past six. After singing, and prayer, by brother Wall, of Rye, the Pastor (Mr. J. E. Cracknell) addressed the meeting, and said he felt grateful for the mercy of God in sustaining him during his ministerial labours, often feeling his own insufficiency. He acknowledged gratefully the kindness and affection of the people of his charge. He said that he had been tempted to think his work was done amongst them; but having sought the Lord earnestly and long in the matter, he who hears and answers prayer, has so controlled events, that he feels the path of duty is to stay, and hopes under the Divine blessing to labour in their midst for years to come. He also stated that the church was united and happy, and financially better than on any previous anniversary.

Brethren Anderson, Webster, Moyle, and Wall delivered suitable addresses; and after singing and prayer, the interesting services closed. Mr. W. Palmer, of Homerton, was unavoidably prevented from being present.

### CLOUGHFOLD, ROSSENDALE.

*Sunday School Sermons.*—On Lord's-day, July 13, two sermons were preached on behalf of the Sunday-schools in the above place, by Mr. William Stokes, of Manchester. The attendance was large, and the collections exceeded £47.

### EBENEZER CHAPEL, WIRTEMBERG-STREET CLAPHAM.

The friends of this interest desire to express their gratitude to the ministers and Christian brethren generally, who aided them on their recent anniversary. The collections, &c., amounted to £29 4s. 3d.; and donations received since have raised it to £49 4s. 10d. During the year they have paid off £385; and twenty members have been added to the church, others also being on the way. They are especially thankful to Mr. Hattersley, of Nursling, for a donation of books to the amount of £5. Altogether they feel they have great reason to thank God, and take courage.

### NEWCASTLE-ON-TYNE.

We copy the following advertisement from the *Daily Northern Express*, of June 20, as a specimen of the growth of "liberal ideas" in these our days:—

"*Public Notice.*—The Baptist church, heretofore identified with New-court Chapel, Westgate-street, Newcastle-on-Tyne, and known as the 'New-court Baptist Church,' will henceforth be designated 'The Newcastle *Open Communion* Baptist Church,' as agreed at a General Convention of the church, held on the 18th of June, 1862.

Wildon Carr, Pastor."

How very scriptural this is! What a pity that Paul, the apostle, forgot, or never had learnt, so to address *any* of the churches in his day. Just think of an epistle to the